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1	
וּלְנָעֳמִי מוֹדָע לְאִישָׁהּ אִישׁ גִּבּוֹר חַיִל מִמִּשְׁפַּחַת אֱלִימֶלֶךְ וּשְׁמוֹ בֹּעַז׃	
And to Naomi (was) a kinsman to her husband A great strong man <LSB: a mighty man/ESV: a worthy man> From the family of Elimelech And his name (was) Boaz	
מוֹדָע (מוֹדָע)	Noun ms Kinsman/relative
מִמִּשְׁפַּחַת (מִשְׁפָּחָה)	Noun fs Construct Of the family

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2
וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה אֶל־נָעֳמִי אֵלְכָה־נָּא הַשָּׂדֶה וַאֲלַקְטָה בַשִּׁבֳּלִים אַחַר אֲשֶׁר אֶמְצָא־חֵן בְּעֵינָיו וַתֹּאמֶר לָהּ לְכִי בִתִּי׃
And Ruth the Moabite said to Naomi, "Please let me go to the field And let me glean in the ears of grain after (one) in whose eyes I will find favour ~~in his eyes~~ And she said to her, "Go, my daughter."

וַתֹּאמֶר (אָמַר)	Qal imperfect WC 3fs To say
אֵלְכָה (הָלַךְ)	Qal imperfect (cohortative) 1cs To go
וַאֲלַקְטָה (לָקַט)	Piel imperfect (cohortative) WC 1cs Piel: intense/repeated הָ (-āh): The cohortative suffix, which adds a nuance of desire, purpose, or a request ("let me," "that I might"). To glean Note 1
בַשִּׁבֳּלִים (שִׁבֹּלֶת)	Noun fp Ears of grain
אֶמְצָא (מָצָא)	Qal imperfect 1cs To find
וַתֹּאמֶר (אָמַר)	Qal imperfect WC 3fs To say
לְכִי (הָלַךְ)	Qal imperative 2fs Weak/I-He To go

Note 1: The specific nuance of the Piel for this verb is often translated as "to glean" or "to pick up," focusing on the careful, piece-by-piece nature of the action, rather than a simple or large-scale gathering. This semantic nuance is why the Piel stem is used in contexts like the book of Ruth, where Ruth is carefully gleaning in the fields.

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3
וַתֵּלֶךְ וַתָּבוֹא וַתְּלַקֵּט בַּשָּׂדֶה אַחֲרֵי הַקֹּצְרִים וַיִּקֶר מִקְרֶהָ חֶלְקַת הַשָּׂדֶה לְבֹעַז אֲשֶׁר מִמִּשְׁפַּחַת אֱלִימֶלֶךְ׃
So she went and she entered and she gleaned in the field after the reapers And it happened that she happened <LSB: it so happened that she happened OR Lit her chance chanced upon> (to come to) a portion of the field (belonging) to Boaz who (was) from the family of Elimelech.

(הָלַךְ) וַתֵּלֶךְ	Qal imperfect WC 3fs To go
(בּוֹא) וַתָּבוֹא	Qal imperfect WC 3fs To enter/go
(לָקַט) וַתְּלַקֵּט	Piel imperfect WC 3fs Piel: intensive To glean
(קָצַר) הַקֹּצְרִים	Qal Ptc mp To reap
(קָרָה) וַיִּקֶר	Qal imperfect WC 3ms To happen
(מִקְרֶה) מִקְרֶהָ	Noun ms Construct + 3fs PS (possessive pronoun) By chance/And she happened
(חֶלְקָה) חֶלְקַת	Noun fs Construct Portion/part

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4	
וְהִנֵּה־בֹ֣עַז בָּ֔א מִבֵּ֖ית לֶ֑חֶם וַיֹּ֤אמֶר לַקּוֹצְרִים֙ יְהוָ֣ה עִמָּכֶ֔ם וַיֹּאמְרוּ־ל֖וֹ יְבָרֶכְךָ֥ יְהוָֽה׃	
And behold, Boaz came from Bethlehem And he said to the reapers, "May the LORD (be) with you," And they answered him, "May the LORD bless you."	
בָּא (בּוֹא) monosyllabic can't tell	Qal Ptc ms OR perfect 3ms To enter
וַיֹּאמֶר (אָמַר)	Qal imperfect WC 3ms To say
לַקּוֹצְרִים (קָצַר)	Qal Ptc mp To reap
וַיֹּאמְרוּ (אָמַר)	Qal imperfect WC 3mp To say (jussive) - May the LORD bless you
יְבָרֶכְךָ (בָּרַךְ)	Piel imperfect 3ms + 2ms PS Barach is usually Piel stem (Qal often means "to kneel") Piel: shewah under yod preformative (Qal would be hireq or qamets), doubling R2 (seghol?) Piel: intensive To bless

Heb V-S-O or S-V-O language

WY-vabbatte list
Bratcher VanPelt
jussive

If U split out WY clauses
Holmstedt (WoT)
Ignores WY

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5	
וַיֹּאמֶר בֹּעַז לְנַעֲרוֹ הַנִּצָּב עַל־הַקֹּוצְרִים לְמִי הַנַּעֲרָה הַזֹּאת׃	
Then Boaz said to his young man Who was in charge of the reapers, "Whose young woman (is) this?"	- participial phrase, is attributive - Boaz wants to know if she has a husband
וַיֹּאמֶר (אָמַר)	Qal imperfect WC 3ms To say
הַנִּצָּב (נָצַב)	- attributive because of the definite article - Niphal Ptc ms Niphal: hireq R1, dagesh doubling of R2 Niphal: dagesh in R2 reps R1 assimilation Niphal: reflexive/passive To be in charge/to be appointed over/stand
הַקֹּוצְרִים	Qal Ptc mp To reap
לְמִי (מִי)	Prep + Interrogative particle Whose (to who)
הַנַּעֲרָה (נַעֲרָה)	Noun fs Young woman

Ptc < substantival
attributive -
predicative

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וַיַּ֣עַן הַנַּ֣עַר הַנִּצָּ֣ב עַל־הַקּוֹצְרִ֗ים וַיֹּ֤אמֶר נַעֲרָה֙ מוֹאֲבִיָּ֣ה הִ֔יא הַשָּׁ֖בָה עִם־נָעֳמִ֑י מִשְּׂדֵ֖ה מוֹאָֽב׃	
And the young man who was in charge of the reapers responded And he said, "She (is) the young Moabite woman Who returned with Naomi from the fields of Moab."	
וַיַּ֣עַן (עָנָה)	Qal imperfect WC 3ms To respond
הַנִּצָּ֣ב (נָצַב)	Niphal Ptc ms To be in charge/to be appointed over/stand over
הַקּוֹצְרִ֗ים (קָצַר) substantival Ptc	Qal Ptc mp To reap
וַיֹּ֤אמֶר (אָמַר)	Qal imperfect WC 3ms To say
הַשָּׁ֖בָה (שׁוּב) - Lrion	~~Niphal Ptc fs~~ Qal perfect 3fs To return

verbless clause

wordless drawattn to foreign status

article acts like the word שֶׁ־ "who"

where the Masoretic accent is - on שׁ not on ב

the difference is Masoretic accent

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7

וַתֹּאמֶר
אֲלַקֳטָה־נָּא וְאָסַפְתִּי בָעֳמָרִים אַחֲרֵי הַקּוֹצְרִים
וַתָּבוֹא וַתַּעֲמֹד מֵאָז הַבֹּקֶר וְעַד־עַתָּה
זֶה שִׁבְתָּהּ הַבַּיִת מְעָט׃

"And she said,
'Please let me glean and gather among the sheaves after the reapers,'
So she came and she stood since then in the morning until now
She rested in the house a little bit."

וַתֹּאמֶר (אָמַר)	Qal imperfect WC 3fs To say
אֲלַקֳטָה (לָקַט)	Qal imperfect (cohortative) 1cs To glean/gather/pick up Note 1
וְאָסַפְתִּי (אָסַף)	Qal perfect 1cs To gather
בָעֳמָרִים (עֹמֶר)	Prep + Noun mp To stand up
הַקּוֹצְרִים (קָצַר)	Qal Ptc mp To reap
וַתָּבוֹא (בּוֹא)	Qal imperfect WC 3fs To go
וַתַּעֲמֹד (עָמַד)	Qal imperfect WC 3fs To continue/stand up
שִׁבְתָּהּ (יָשַׁב) OR שׁ־ב־ת	Note 2 Qal IC OR Noun fs Construct + 3 fs PS To dwell/rest OR To return

Note 1: The word appears in the phrase "וַתֹּאמֶר אֲלַקֳטָה־נָּא" (And she said, "Please let me glean"). The verb form combined with the particle nā' (נָּא, "please" or "now") expresses a polite request or permission-seeking action.

Note 2: Root: י־ש־ב (Y-Sh-B) or שׁ־ב־ת (Sh-B-T), depending on the specific context, but likely the former in most occurrences as a noun form for dwelling/sitting. The root שׁ־ב־ת specifically means "to cease" or "rest" (related to Shabbat). The form shebet (שֶׁבֶת) typically means "cessation" or "dwelling" (noun form). The word appears in the book of Ruth 2:7, in the phrase "זֶה־שִׁבְתָּהּ בַּבַּיִת מְעָט" (This is her dwelling in the house a little while) describing Ruth's time in the house/resting place. In this context, it refers to her physical location or period of rest.

8	
וַיֹּאמֶר בֹּעַז אֶל־רוּת הֲלוֹא שָׁמַעַתְּ בִּתִּי אַל־תֵּלְכִי לְלַקֵּט בְּשָׂדֶה אַחֵר וְגַם לֹא תַעֲבוֹרִי מִזֶּה וְכֹה תִדְבָּקִין עִם־נַעֲרֹתָי׃	
Then Boaz said to Ruth, "Will you not listen, my daughter? Do not go to glean in another field And also do not pass over from this (field) And here you will cling with my young women.	
וַיֹּאמֶר (אָמַר)	Qal imperfect WC 3ms To say
הֲלוֹא (לֹא)	Interrogative particle + negation
שָׁמַעַתְּ (שָׁמַע)	Qal perfect 2fs To listen
תֵּלְכִי (הָלַךְ)	Qal imperfect (jussive) 2fs To go
לְלַקֵּט (לָקַט)	Qal IC To glean
תַּעֲבוֹרִי (עָבַר)	Qal imperfect (jussive) 2fs To passover/leave
תִּדְבָּקִין (דָּבַק)	Qal imperfect 2fs + paragogic nun Qal not Piel: Hireq-Qamets pattern Not Piel: R1 hireq, R2 tsere in perfect tense (or R1 shewah in imperfect) Note 1: If it is Niphal To cling

Note 1: The crucial indicator of the Niphal stem in the imperfect/future tense is that the nun (נ) prefix disappears (it is assimilated) and causes the first radical (ד, dalet) to double, which would be indicated by a dagesh. However, the verb דבק is often treated as a simple action verb in the Qal and the form here follows the Qal pattern in the imperfect for I-guttural verbs (verbs whose first root letter is a guttural), although dalet is not a guttural. In many contexts, including Ruth 2:21 where the word appears, the form is parsed as a Niphal imperfect, specifically a jussive or volitive form: "that you may cleave/cling" or "you should cling" (referring to Ruth staying with Boaz's young women).

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9
עֵינַיִךְ בַּשָּׂדֶה אֲשֶׁר־יִקְצֹרוּן וְהָלַכְתְּ אַחֲרֵיהֶן הֲלוֹא צִוִּיתִי אֶת־הַנְּעָרִים לְבִלְתִּי נָגְעֵךְ וְצָמִת וְהָלַכְתְּ אֶל־הַכֵּלִים וְשָׁתִּית מֵאֲשֶׁר יִשְׁאֲבוּן הַנְּעָרִים:
"(Let) your eyes (be) on the field that they reap <ESV: are reaping> And you will go after them Have I not commanded the young men not to touch you? - spoken loudly so yng men can hear And (if) you thirst <LSB/ESV: are thirsty> You will go to the vessels And you will drink from what the young men will draw."

יִקְצֹרוּן (קָצַר)	Qal imperfect 3mp + paragogic nun To reap
וְהָלַכְתְּ (הָלַךְ)	Qal perfect WC 2fs To go
צִוִּיתִי (צָוָה) - never occurs in the Qal	Piel perfect 1cs (hireq yod taw hireq yod) To command/charge
נָגְעֵךְ (נָגַע)	Qal IC + 2fs PS I-Gutt (Nun) IC: R1 qamets, R3 tsere + no PGN (Ptc would be: R1 qamets, R2 holem) To touch Note 1
וְצָמִת (צָמֵא) - so guess that it's completely disappeared	Qal perfect WC 2fs (taw) To thirst
וְהָלַכְתְּ (הָלַךְ)	Qal perfect WC 2fs To go
וְשָׁתִּית (שָׁתָה) - III-ה ⇒ Hireq Yod	Qal perfect WC 2fs To drink
יִשְׁאֲבוּן (שָׁאַב)	Qal imperfect 3mp + Paragonic nun To draw

Note 1: In Ruth 2:9, the phrase is part of Boaz's command to Ruth: "Have I not charged the young men not to touch you?" The infinitive construct (נָגְעֵךְ) expresses the action that Boaz explicitly prohibited his men from doing. It functions as the object of the main verb "charged" and a verbal complement in the sentence.

no final silent Shewah

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וַתִּפֹּל֙ עַל־פָּנֶ֔יהָ וַתִּשְׁתַּחוּ אָ֖רְצָה וַתֹּ֣אמֶר אֵלָ֑יו מַדּ֣וּעַ מָצָ֤אתִי חֵן֙ בְּעֵינֶ֔יךָ לְהַכִּירֵ֖נִי וְאָנֹכִ֥י נָכְרִיָּֽה׃	
Then she fell upon her face And she bowed herself down to the ground And she said to him "Why did I find grace in your eyes to recognize me? <LSB/ESV: that you should take notice of me> And I (am) a foreigner." Ruth told Naomi this.	
וַתִּפֹּל (נָפַל)	Qal imperfect WC 3fs To fall
וַתִּשְׁתַּחוּ (שָׁחָה) (hava) root הדה	Hishtaphel imperfect WC 3fs (final Waw is R2) Hishtaphel: reflexive-intensive To bow herself (reflexive) down/worship Note 1
אָ֑רְצָה (אֶרֶץ)	Noun ds + directional He Ground
וַתֹּ֣אמֶר (אָמַר)	Qal imperfect WC 3fs To say
מָצָ֤אתִי (מָצָא)	Qal perfect 1cs indicate result
לְהַכִּירֵ֖נִי (נָכַר)	Prep + Hiphil IC + 1cs PS To recognize/know
נָכְרִיָּֽה׃ (נָכְרִי)	Adj fs Absolute *Foreigner/stranger*

Note 1: The expected metathesis (switching places) of the initial tav (ת) with the sibilant shin (ש) has occurred, resulting in the tav appearing after the shin.

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11
וַיַּ֣עַן בֹּ֔עַז וַיֹּ֥אמֶר לָ֖הּ הֻגֶּ֣ד הֻגַּ֤ד לִי֙ כֹּ֣ל אֲשֶׁר־עָשִׂ֔ית אֶת־חֲמוֹתֵ֖ךְ אַחֲרֵ֣י מ֣וֹת אִישֵׁ֑ךְ וַתַּעַזְבִּ֞י אָבִ֣יךְ וְאִמֵּ֗ךְ וְאֶ֙רֶץ֙ מוֹלַדְתֵּ֔ךְ וַתֵּלְכִ֖י אֶל־עַ֣ם אֲשֶׁר֙ לֹא־יָדַ֣עַתְּ תְּמ֔וֹל שִׁלְשׁ֖וֹם:
And Boaz answered and he said to her, "It has been fully told to me all that you did for your mother in law after the death of your husband. And you left your father and your mother and the land of your birth, And you came to a people whom you did not know before." <LSB: you did not previously know>

וַיַּ֣עַן (עָנָה)	Qal imperfect WC 3ms To respond/answer
וַיֹּ֥אמֶר (אָמַר)	Qal imperfect WC 3ms
הֻגֶּ֣ד (נָגַד)	Hophal IA Intensive To tell
הֻגַּ֤ד (נָגַד)	Hophal perfect 3ms To tell
עָשִׂ֔ית (עָשָׂה)	Qal perfect 2fs To do/make Note 1
חֲמוֹתֵ֖ךְ (חָמוֹת)	Noun fs Constr + 2fs PS *Mother in law* (em is mother)
וַתַּעַזְבִּ֞י (עָזַב)	Qal imperfect WC 2fs To leave
מוֹלַדְתֵּ֔ךְ (מוֹלֶדֶת)	Noun fs Construct + 2fs PS From yalad (To give birth) (yod become holem Waw)
וַתֵּלְכִ֖י (הָלַךְ)	Qal imperfect WC 2fs To come/go/walk
יָדַ֣עַתְּ (יָדַע)	Qal perfect 2fs To know
תְּמ֔וֹל (תְּמוֹל)	Adverb of time *Yesterday/heretofore* Note 2
שִׁלְשׁ֖וֹם	Adverb of time Day before yesterday, the third day past

Note 1: Gender: Common (can be masculine or feminine for the second person singular perfect). In the context of Ruth 3:10, where it addresses Ruth, it is feminine.

Note 2: The two words are almost always used together as an idiomatic expression that encompasses the recent past, generally meaning: "yesterday and the day before" or, more commonly translated into modern English idiom, "in times past", "formerly", or "already". It refers to a time frame that began recently and has continued until now, or simply the immediate past in a general sense. This phrase appears several times in the Book of Ruth. For example, in Ruth 2:11, Boaz tells Ruth: "It has been fully told me all that you have done for your mother-in-law since the death of your husband..." The Hebrew for "since" or "all that you have done" involves this idiom, conveying a sense of "for some time now" or "already accomplished in the recent past."

12	
יְשַׁלֵּם יְהוָה פָּעֳלֶךְ וּתְהִי מַשְׂכֻּרְתֵּךְ שְׁלֵמָה מֵעִם יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר־בָּאת לַחֲסוֹת תַּחַת־כְּנָפָיו׃	
May the LORD fully repay your work And may your reward be full from the LORD, the God of Israel Under whose wings you came to seek refuge. <LSB: Under whose wings you have come to seek refuge/ESV: under whose wings you have come to take refuge!>	
יְשַׁלֵּם (שָׁלַם)	Piel imperfect 3ms Piel: intensive ("fully repay") To repay/recompense
פָּעֳלֶךְ (פֹּעַל)	Noun ms Construct + 2fs PS Work
וּתְהִי (הָיָה)	Qal imperfect (jussive) 3fs
מַשְׂכֻּרְתֵּךְ (מַשְׂכֹּרֶת)	Noun fs Construct + 2fs PS שָׂכַר: To hire/reward/pay wages Note 1
שְׁלֵמָה	Adj fs *Full*
בָּאת (בּוֹא)	Qal perfect 2fs To come/go/enter
לַחֲסוֹת (חָסָה)	Prep + Qal IC To trust/to take or seek refuge

Note 1: Base Form: מַשְׂכֹּרֶת (maśkōret) or מַשְׂכּוּרֶת (maśkūret), meaning "wages," "hire," "pay," or "reward." This is derived using a mem preformative, creating a noun indicating the thing resulting from the action of hiring/paying (a miqtalet pattern noun).

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וַתֹּאמֶר אֶמְצָא־חֵן בְּעֵינֶיךָ אֲדֹנִי כִּי נִחַמְתָּנִי וְכִי דִבַּרְתָּ עַל־לֵב שִׁפְחָתֶךָ וְאָנֹכִי לֹא אֶהְיֶה כְּאַחַת שִׁפְחֹתֶיךָ׃	
Then she said, "May I find grace in your eyes, my lord. <ESV: I have found favour> Because you *have* comforted me And because you *have* spoken to the heart of your maidservant *Though* I am not as one of your maidservants. <וְאָנֹכִי creates WC for אֶהְיֶה?>	
וַתֹּאמֶר (אָמַר)	Qal imperfect WC 3fs
אֶמְצָא (מָצָא)	Qal imperfect (jussive) 1cs To find out
נִחַמְתָּנִי (נָחַם)	Piel perfect 2ms + 1cs PS Piel: R1 hireq, R2 patach/tsere, R2 dagesh (none bec guttural) To be sorry/regret Piel (intensive): to comfort
דִּבַּרְתָּ (דָּבַר)	Piel perfect 2ms To speak
אֶהְיֶה (הָיָה)	Qal imperfect 1cs To be
כְּאַחַת (אֶחָד)	Prep + cardinal number fs

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וַיֹּאמֶר לָהּ בֹּעַז לְעֵת הָאֹכֶל גְּשִׁי הֲלֹם וְאָכַלְתְּ מִן־הַלֶּחֶם וְטָבַלְתְּ פִּתֵּךְ בַּחֹמֶץ וַתֵּשֶׁב מִצַּד הַקֹּוצְרִים וַיִּצְבָּט־לָהּ קָלִי וַתֹּאכַל וַתִּשְׂבַּע וַתֹּתַר:	
And Boaz said to her at meal time "Come here ~~And you will~~ eat from the bread ~~And you will~~ dip your morsel in the vinegar." *So* she sat beside the reapers And he passed to her roasted grain And she ate and she was satisfied and she had some left over.	
וַיֹּאמֶר (אָמַר)	Qal imperfect WC 3ms To say
הָאֹכֶל (אֹכֶל)	Noun ms *Meal*
גְּשִׁי (נָגַשׁ)	Qal imperative 2fs To come/meet/approach/draw near
הֲלֹם (הֲלֹם)	Adverb *Here*
וְאָכַלְתְּ (אָכַל)	Qal perfect WC 2fs To eat
וְטָבַלְתְּ (טָבַל)	Qal perfect WC 2fs To dip
פִּתֵּךְ	Noun fs Construct + 2fs PS *Morsel*
בַּחֹמֶץ (חֹמֶץ)	Prep + Noun ms Vinegar
וַתֵּשֶׁב (יָשַׁב)	Qal imperfect WC 3fs To sit
מִצַּד (צַד)	Prep + Noun ms Construct *Beside*
הַקֹּוצְרִים	Qal Ptc mp To reap
וַיִּצְבָּט (צָבַט)	Qal imperfect WC 3ms To pass/serve/reach

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קָלִי (קָלִי)	Noun ms Absolute *Roasted grain*
וַתֹּאכַל (אָכַל)	Qal imperfect WC 3fs To eat
וַתִּשְׂבַּע (שָׂבַע)	Qal imperfect WC 3fs To satisfy
וַתֹּתַר (יָתַר)	Hiphil imperfect WC 3fs Hiphil (causative): Preformative holem, I – Yod (weak) → becomes Holem in Hophal To *cause to* remain or leave over Note 1

Pattach because it's the last word of the verse

Note 1: In the context of Ruth 2:14, the sentence reads: "And she ate, and she was satisfied, and she had some left over." The subject (Ruth) performed the action and actively had a remainder of food. This is an active, transitive meaning which fits the Hiphil stem's causative function, rather than the passive state of simply "remaining" or "being left" (which would be Qal).

adjective should be Holem vav

15	
וַתָּקָם לְלַקֵּט וַיְצַו בֹּעַז אֶת־נְעָרָיו לֵאמֹר גַּם בֵּין הָעֳמָרִים תְּלַקֵּט וְלֹא תַכְלִימוּהָ׃	
Then she rose to glean, And Boaz commanded his young men, saying, "Even among between the sheaves, Let her glean, And do not reproach her."	
וַתָּקָם (קוּם)	Qal imperfect WC 3fs To rise
לְלַקֵּט (לָקַט)	Piel IC To glean
וַיְצַו (צָוָה)	Piel imperfect WC 3ms Piel(intensive): preformative shewah To command
לֵאמֹר (אָמַר)	Qal IC To say
בֵּין (בַּיִן)	Prep *Among/Between*
הָעֳמָרִים (עֹמֶר)	Noun mp *Sheaves*
תְּלַקֵּט (לָקַט)	Piel imperfect (jussive) 3fs To glean
תַכְלִימוּהָ (כָּלַם)	Hiphil imperfect (jussive) 2mp + 3fs PS 2mp: Taw preformative+Shureq postformative Hiphil(causative): hireq yod To reproach(LSB)/dishonour(ESV)

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וְגַם שֹׁל־תָּשְׁלוּ לָהּ מִן־הַצְּבָתִים וַעֲזַבְתֶּם וְלִקְטָה וְלֹא תִגְעֲרוּ־בָהּ׃	
And also purposely pull out (some grain) from the bundles And leave (it) ~~for her (לָהּ)~~ And may she glean And do not rebuke her.	
שֹׁל (שָׁלַל)	Qal IA (gAI: IC used as an IA) To fall/draw out/pull out/make spoil/plunder Note 1 *Purposely*
תָּשְׁלוּ (שָׁלַל)	~~Piel~~ imperfect (jussive) 2mp 2mp: Taw preformative (not Yod) and Shureq postformative To pull out/draw out/ make spoil/plunder
הַצְּבָתִים (צֶבֶת)	Noun mp *Bundles/handfuls*
וַעֲזַבְתֶּם (עָזַב)	Qal perfect (jussive) WC 2mp 2mp: Tem postformative
וְלִקְטָה (לָקַט)	Piel perfect (jussive) WC 3fs To glean
תִגְעֲרוּ (גָּעַר)	Qal imperfect (jussive) 2mp 2mp: Taw preformative (not Yod) and Shureq postformative To rebuke

Note 1: Function: It serves to intensify or emphasize the meaning of the main, finite verb that follows it. The combination of the infinitive absolute followed by the finite verb from the same root creates an intensive command, translated as "you shall by all means draw out" or "you shall deliberately spill" grain for Ruth.

17	
וַתְּלַקֶּט בַּשָּׂדֶה עַד־הָעָרֶב וַתַּחְבֹּט אֵת אֲשֶׁר־לִקָּטָה וַיְהִי כְּאֵיפָה שְׂעֹרִים׃	
So she gleaned in the field until the evening *Then* she beat out what she <u>had</u> gleaned And it was about an ephah of barley.	
וַתְּלַקֶּט (לָקַט)	Piel imperfect WC 3fs To glean
וַתַּחְבֹּט (חָבַט)	Qal imperfect WC 3fs Qal: simple unaugmented action, preformative patach + R2 holem To beat out Note 1
לִקָּטָה (לָקַט)	Piel perfect 3fs To glean
וַיְהִי (הָיָה)	Qal imperfect WC 3ms To be
שְׂעֹרִים (שְׂעֹרָה)	Noun fp *Barley*

Note 1: The word וַתַּחְבֹּט is not in the Piel stem because it lacks the specific morphological markers of the Piel stem, and its meaning is consistent with the simple action expressed by the Qal stem. The Qal meaning is "to thresh" or "to beat off (grain)". This perfectly matches the context in Ruth 2:17, where Ruth simply performs the action of threshing the barley she collected. An intensive Piel meaning would imply Ruth was performing a massive, forceful, or continuous action of threshing, or causing someone else to thresh, which is not the narrative focus.

18	
וַתִּשָּׂא וַתָּבוֹא הָעִיר וַתֵּרֶא חֲמוֹתָהּ אֵת אֲשֶׁר־לִקָּטָה וַתּוֹצֵא וַתִּתֶּן־לָהּ אֵת אֲשֶׁר־הוֹתְרָה מִשָּׂבְעָהּ׃	
And she took (it) up And she entered the city And her mother in law saw what she had gleaned And she took (it) out And she gave to her what remained after (she was) satisfied.	
וַתִּשָּׂא (נָשָׂא)	Qal imperfect WC 3fs To take up/pull up
וַתָּבוֹא (בּוֹא)	Qal imperfect WC 3fs To come/enter
וַתֵּרֶא (רָאָה)	Qal imperfect WC 3fs To see
חֲמוֹתָהּ (חָמוֹת)	Noun fs Construct + 3fs PS Mother in law
לִקָּטָה (לָקַט)	Piel perfect 3fs To glean
וַתּוֹצֵא (יָצָא)	Hiphil imperfect WC 3fs I – Yod Hiphil(causative): R1 Holem, change of Yod to Holem Waw To take out/bring out Note 1
וַתִּתֶּן (נָתַן)	Qal imperfect WC 3fs Not Piel which would have a patach under the preformative To give Note 2
הוֹתְרָה (יָתַר)	Hiphil perfect 3fs To remain
מִשָּׂבְעָהּ (שָׂבַע)	Prep + Noun ms + 3fs PS *Satisfy*

Note 1: Apocopation: The word is shortened (apocopated) at the end, a typical feature of the vav consecutive imperfect in the Hiphil binyan, particularly with a final aleph root. In Ruth 2:18, where this word appears, the context is Ruth bringing the leftover food out of the city gate to Naomi. She actively performed the action of bringing the food out, which requires the causative Hiphil meaning.

Note 2: The word וַתִּתֶּן (vattitten) is not in the Piel stem because it lacks the Piel's distinctive morphological features and its meaning is that of a simple action, which is the domain of the Qal stem. Vowel Pattern: The Qal imperfect for this root uses a hireq vowel under the initial tav (תִּ), which is characteristic of the Qal Binyan for this type of verb.

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וַתֹּאמֶר לָהּ חֲמוֹתָהּ אֵיפֹה לִקַּטְתְּ הַיּוֹם וְאָנָה עָשִׂית יְהִי מַכִּירֵךְ בָּרוּךְ וַתַּגֶּד לַחֲמוֹתָהּ אֵת אֲשֶׁר־עָשְׂתָה עִמּוֹ וַתֹּאמֶר שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בֹּעַז׃
And her mother in law said to her "Where did you glean today?" And where did you work(litt: *do*)? May he who recognized you be blessed." *So* she told to her mother in law with whom she had worked(litt. *do*) And she said, "The name of the man with whom I worked(litt. *do*) today (is) Boaz."

וַתֹּאמֶר (אָמַר)	Qal imperfect WC 3fs To say
אֵיפֹה (אֵיפֹה)	Interrogative particle *Where* (Poh means here)
לִקַּטְתְּ (לָקַט)	Piel perfect 2fs To glean
וְאָנָה (אָן)	Conj + Adverb Note shewah under the yod *Where*
עָשִׂית (עָשָׂה)	Qal perfect 2fs To do/make
יְהִי (הָיָה)	Qal imperfect (jussive) 3ms To be Note 1
מַכִּירֵךְ (נָכַר)	Hiphil Ptc ms + 2fs PS To notice/recognize/know
בָּרוּךְ (בָּרַךְ)	Qal PPtc ms To bless
וַתַּגֶּד (נָגַד)	Hiphil imperfect WC 2fs I – Nun is dagesh in R2 Hiphil(causative): preformative patach, R2 tsere To tell
עָשְׂתָה (עָשָׂה)	Qal pefect 3fs To work/do/make

וַתֹּאמֶר (אָמַר)	Qal imperfect WC 3fs To say
עָשָׂיתִי (עָשָׂה)	Qal perfect 1cs To do/make

Note 1: You can determine that the form יְהִי (yᵉhî) is a jussive form (expressing a wish or command) rather than a standard imperfect verb form primarily through two clues: its morphologica The most direct indicator is the word's length. The root is ה־י־ה (H-Y-H), meaning "to be". Standard Imperfect: The full, standard third-person masculine singular imperfect form (meaning "he will be" or "it will be") is יִהְיֶה (yihyeh), which includes the final he (ה) and a segol vowel pattern at the end. Jussive/Shortened Form: The form יְהִי (yᵉhî) is apocopated (shortened). The final he (ה) has dropped off, and the vowel under the yod changes, resulting in the final hireq vowel (ִי). This shortening is a consistent marker of the jussive mood, a negative command (prohibitive), or the vav consecutive tense. l form (specifically, its shortened appearance) and its syntactic context within the sentence. The combination of the shortened ending (morphology) and the optative function (syntax, expressing a wish or blessing) confirms that יְהִי is a jussive form

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וַתֹּאמֶר נָעֳמִי לְכַלָּתָהּ בָּרוּךְ הוּא לַיהוָה אֲשֶׁר לֹא־עָזַב חַסְדּוֹ אֶת־הַחַיִּים וְאֶת־הַמֵּתִים וַתֹּאמֶר לָהּ נָעֳמִי קָרוֹב לָנוּ הָאִישׁ מִגֹּאֲלֵנוּ הוּא:

And Naomi said to her daughter in law,
"May he be blessed by the LORD
Who did not abandon his lovingkindness to the living and to the dead."
Then Naomi said to her,
"Near to us (is) the man <LSB: The man is our relative/ESV: The man is a close relative of ours>
Our redeemer is he."<LSB: He is one of our *kinsman* redeemers./ESV: one of our redeemers.>

וַתֹּאמֶר (אָמַר)	Qal imperfect WC 3fs To say
בָּרוּךְ (בָּרַךְ)	Qal PPtc ms To bless
עָזַב (עָזַב)	Qal perfect 3ms To abandon
חַסְדּוֹ (חֶסֶד)	Noun ms Construct + 3ms PS *Lovingkindness/Kindness*
הַחַיִּים (חַי)	Definite article + Adj mp *The living*
הַמֵּתִים (מוּת)	Qal Ptc mp To die
וַתֹּאמֶר (אָמַר)	Qal imperfect WC 3fs
קָרוֹב (קָרוֹב)	Adj ms *Next of kin*
מִגֹּאֲלֵנוּ (גָּאַל)	Prep + Qal Ptc ms Construct + 1cp PS To redeem

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וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה גַּם כִּי־אָמַר אֵלַי עִם־הַנְּעָרִים אֲשֶׁר־לִי תִּדְבָּקִין עַד אִם־כִּלּוּ אֵת כָּל־הַקָּצִיר אֲשֶׁר־לִי׃
Then Ruth the Moabite said, "Also that, he said to me, 'With the young men who (are) mine you will cling Until they have completed all of the harvest that is mine.'"

וַתֹּאמֶר (אָמַר)	Qal imperfect WC 3fs To say
אָמַר (אָמַר)	Qal perfect 3ms To say
תִּדְבָּקִין (דָּבַק)	Qal imperfect 2fs + Paragogic Nun To cling Note 1
כִּלּוּ (כָּלָה)	Piel perfect 3cp To complete/end

Note 1: Suffix/Form: The ending יִן־ (-în) is an archaic or dialectal (possibly Moabite in this context) form of the regular second person feminine singular imperfect ending י־ (-î). It often functions emphatically or jussively ("you should cling" or "make sure you cling").

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וַתֹּאמֶר נָעֳמִי אֶל־רוּת כַּלָּתָהּ טוֹב בִּתִּי כִּי תֵצְאִי עִם־נַעֲרוֹתָיו וְלֹא יִפְגְּעוּ־בָךְ בְּשָׂדֶה אַחֵר׃	
And Naomi said to Ruth her daughter in law, "(It is) good, my daughter. Because you will go out with his young women And men will not ~~encounter~~ you in another's field.	
וַתֹּאמֶר (אָמַר) assault	Qal imperfect WC 3fs To say
תֵצְאִי (יָצָא)	~~Piel~~ imperfect 2fs To go out
יִפְגְּעוּ (פָּגַע)	~~Piel~~ imperfect 3mp To ~~encounter/meet/~~oppress/assault

Dal
Dal
Qal Perfect w consec
Dagesh lene in Begadkephat
encounter w/ threat/hostility

23	
וַתִּדְבַּק בִּנַעֲרוֹת בֹּעַז לְלַקֵּט עַד־כִּלּוֹת קְצִיר־הַשְּׂעֹרִים וּקְצִיר הַחִטִּים וַתֵּשֶׁב אֶת־חֲמוֹתָהּ׃	
So she clung to the young women of Boaz to glean Until the completion of the harvest of barley And the harvest of wheat And she dwelt with her mother in law.	
וַתִּדְבַּק (דָּבַק)	Qal imperfect WC 3fs To cling
לְלַקֵּט (לָקַט)	Piel IC To glean
כְּלוֹת (כָּלָה)	Qal IC - temporal Not Ptc as no R1 holem To complete Note 1
הַחִטִּים (חִטָּה)	Noun fp *wheat*
וַתֵּשֶׁב (יָשַׁב)	Qal imperfect WC 3fs To dwell

Note 1: Functions as a verbal noun, often used with a preposition to indicate when an action occurs (e.g., "at the finishing of," "when... had ended").